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FRIDAY, MARCH 12, 1841.

WHOLE NO. 1315.

## BOSTON RECORDER.

FRIDAY, MARCH 12, 1841.

### TRIALS OF THE MINISTRY.

A specimen of trials, to which some ministers are called, and all are exposed, is furnished in a discourse recently delivered at South Weymouth, by Rev. Wales Lewis, and printed by S. N. Dickinson of this city. While the occasion of such a rebuke from an injured pastor is deeply to be deplored, the plainness and fidelity with which it is administered, is entirely to be approved. From the words of the Psalmist, "We are, that I sojourn in Mesopotamia, that I dwell in the tents of Kedar," Mr. L. takes occasion to state the peculiar circumstances in which he has been placed for months past, and the sources of the difficulties that have surrounded him, and agitated the whole community. This is done with great candor, with accurate discrimination, and with a boldness honorable to his character as a minister of Christ.

To the honor of far the larger part of his church and congregation, it ought to be said, that they stood by him faithfully through the whole, regarding him justly, as assailed, not for his faults, but for his high, relation to the church of God. The enemies of the cross were not willing that he should remain in the place, because he withstood their pernicious doctrines and baneful practices, and warned them to flee from the wrath to come. They had before removed two faithful ministers, within a short period—and seemed determined, they declared their determination, that the present incumbent should have no rest for the sole of his foot among them. These men it should be remarked, were not members of the Society, but were Universalists, or practical infidels, or nothings, or anonymous religionists—men belonging to no religious or acknowledged anti-religious society.

We say this, not by way of reproach, but simply as a matter of fact, necessary to be understood. As these men could do nothing against the pastor by their own hands, either in the church or society, they had resort to the familiar weapon of slander—a weapon they had long known how to use adroitly, and which was rarely left to hang idly in their armory, though always bright and burnished. Still they had not length of arm enough to reach their victim, even with this deadly weapon, while he continued to be shielded by the warm affections of his church. Calumny from their lips, fell harmless to the ground. They must put the death bearing spear into other hands, or lose their object.

Among the members of the church they found three or four who were willing to become their aids in the matter. These took up the evil reports, circulated them, professed to credit them, at least to "fear that there was more truth in them than there ought to be." And now, the point was vainly supposed to be gained. An ecclesiastical council was convened. They waited for charges. None were brought. They sent for these members of the church. They came, but dared not mention a single charge or report they had circulated. And it was not until the council had been ready for business three or four hours, and all their ingenuity to get hold of something in which to act, that they could obtain even a simple statement of the reports abroad—and this was made by a brother of the church, who disbelieved them. Manoeuvring like this, probably is unknown to the records of any other church in the land. But the council, after a protracted investigation of two days, and a full hearing of all that was said, or could be said, by and all persons interested to substantiate the "reports," came to the unanimous result, without hesitation or demur, that "their opinion," the reports in circulation against Rev. Mr. Lewis had not been sustained; and that the ministry offered in their support has been satisfactorily refuted, and that we consider Rev. Mr. Lewis in innocent man in reference to said reports, and entitled to the undiminished confidence of the Christian Public.

We should not have stated even these few particulars of so singular a case of the vilest defamation of a minister of Christ, but for the sake of warning brethren and the churches against a somewhat novel sort of attack upon the sacred ministry, which is likely to be repeated in other places, where the enemies of the cross feel themselves strong, and yet are rendered uncomfortable by the influence of truth upon the community. We call it a "novel" attack—it is novel only in its form; the substance is as old as the days of Abel and Noah. As in former times, so in others that shall occur, may Innocence be defended, and the weapon of the adversary turned on his own head.

The terms may be found at Whipple and Dam Streets.

### "THE POLYNESIAN."

This is the title of a weekly newspaper, published at Honolulu, Oahu, Sandwich Islands, under the editorship of J. J. Jarvis, Esq. It succeeds to "The Mirror" and the "Sandwich Islands Gazette," both of which were fair representations in their day of the scurrilous and blasphemous character of their contents. "The Polynesian" is, on the contrary, is handsomely executed; and though not a religious paper, not edited by a professed religious man, is yet guided by a liberal mind, and adopts the tone of an elevated and scriptural morality. It is "the organ of no sect nor party," its objects are, "the dissemination of knowledge, the advancement of education and civilization, the diffusion of good morals, and the commercial and agricultural interests of the Sandwich Islands community." "The immutable principles of justice and religion" are its guide, while it adopts the means of no particular sect. It invites readers, members of all denominations, travellers, &c.

Its columns freely for valuable communications and free discussion. It is greatly to be desired that such a paper may be sustained; but the number of foreign residents too small, and of too heterogeneous a character to sustain it, unless aid be derived from abroad. Are there none of our readers who will cheerfully give eight dollars a year for a copy of the Polynesian—a paper, which, in a few years hence will be regarded with veneration and delight as the pioneer of civilization in the dark islands of the Northern Pacific?

THE YALE LITERARY MAGAZINE, FEB. 1841.—It is well supplied No. The principal articles are—*Old Readings, The Breach of promise, The Mirror, or tablets of an Idle man—Milton's*

### NEW PUBLICATIONS.

SACRED PATHS; OR, LIFE IN PROSPECT OF IMMORTALITY. pp. 218, 12mo. Boston: Joseph Doane, 22 Court Street. 1841.

This writer deserves the credit of preparing as good, or a better devotional book, than we have ever met with from an Unitarian pen. We are sorry that his name is withheld. And it would give us pleasure to know, that any considerable number of our Unitarian friends cherished the spirit of devotion to the extent it is here displayed. But, there is in it a lamentable deficiency. Christ is not recognized, either in the "meditations" or "prayers" of the volume, as "God over all blessed forever," nor as the Great Atoning Sacrifice of the world. He is not presented as the "Alpha and Omega" of the Christian's faith, hope, and love. The entire corruption of man's nature—his utterly undone condition apart from the sovereign and distinguishing grace of God in Christ, is not made prominent; nor could it be inferred, from any sentence we have met with, that the author believes man to be "dead in trespasses and sins," agreeably to the avowment of the Holy Spirit. Orthodox believers therefore, will not find in the book, the devotions with which they can fully sympathize. It may however be useful to others. We care not how far such books are published and used by those who have not their eyes yet opened to discern "the unspeakable riches of Christ;" if they will set themselves seriously to cultivate an habitually devotional frame, by the aid of a work like this, we shall not despair of their reaching the conviction ultimately, that it is not by might, nor by power, but by the Spirit of the Lord of hosts, that their hearts are to be transformed into temples of the Holy Ghost.

Were the volume to be subjected to criticism—a task that no one loves to assume in relation to a book of devotion—it would be proper to advert to numerous errors of interpretation, and a studied effort constantly apparent, to approach as near as possible to the ground of Orthodoxy by the use of Orthodox terms, without touching it. But we must decline such a labor—cheerfully admitting, that the author doubtless wishes his readers to believe, that his intentions were to supply the public with a volume that should fairly expound the will of God, and excite a spirit of heartfelt and acceptable devotion.

BEGINS TO DO GOOD; or, the Mel-Shirayee Society. pp. 72, 12mo. Boston: New Eng. S. S. Union, 79 Cornhill. 1840.

The process of the formation and continued support of Juvenile Missionary Societies, is here described in a very natural and attractive style—probably it is the exact history of some of these associations, (names only being fictitious), and will prove useful in instruction to others, who, as guardians of young immortals, may desire to know how best to prepare them for future usefulness and eternal glory. And we cannot let slip the opportunity to suggest to all our readers, the enquiry, whether as much is done, as might and ought to be done, to engage young minds in the labors of active benevolence? Are their susceptibilities of impression as strongly laid hold of, and kindly directed toward the pressing wants of a world lying in wickedness, as they should be? Are they early enough and constantly enough supplied with missionary intelligence in a style they can comprehend, and with those motives to a life of self-denial and devotedness, that may be drawn so abundantly from the history of God's passing providence toward a sinning world? Sure we are, that among the best means of grace for children is that of forming them into Juvenile, Bible, Tract and Missionary Societies.

OLD HUMPHREY'S OBSERVATIONS. pp. 258, 12mo. New York: Robert Carter. Boston: Lees & Dennet. 1841.

This volume has also the imprint of the London "Religious Tract Society"—a sufficient voucher for its high rank in the estimation of the Christian public on the other side the water. Occasional extracts from "Old Humphrey" have doubtless met the eyes and touched the hearts of most of our readers; and we venture to say they will gladly lay their hands on a volume, filled with maxims of prudence and piety, illustrated in the happiest manner, by so favorite an author. The work touches on seventy distinct topics, in as many chapters, and in few words, and with great beauty of manner, covers them with light. It is a rare thing, in these book making days, to meet with such a condensation of truth—with such an amount of wisdom in so small a compass, adapted to men of all ages, conditions, and characters, and fitted to produce a lasting impression on every mind that comes in contact with it. The author, whoever he may be, has done well for his own and succeeding generations, even though the fruit of his mind and pen be all comprised within the limits of this single duodecimo.

WHO SHALL BE GREATEST? A Tale by Mary Hare. pp. 178, 18mo. New York: D. Appleton & Co. 200 Broadway. Boston: Lees and Dennet. 1841.

The object of this Tale is perhaps sufficiently indicated by the title—to develop the workings of ambition in minds of the ordinary cast, found in the common walks of life. The picture is not so highly wrought as to be unnatural, and yet is drawn with so much distinctness, and such fulness of light and shade, as to leave a strong impression of the waywardness of human nature, and the folly of yielding to the control of a passion, which combines in itself the elements of envy, jealousy, hatred, and revenge—producing mischief without limit, to those in whom it reigns, as well as others whom it treads in the dust.

THE MARTYR LAMB; or, Christ the Representative of his people in all ages. Translated from the German of F. W. Krummacker, D. D. pp. 288. New York: R. Carter. Boston: Lees and Dennet. 1841.

The style of Krummacker's former works is preserved here, in all its freshness and beauty—imparting a delightful charm to every truth on which he touches, and kindling in the mind of the reader a glowing animation in which he loves to luxuriate. The topics discussed are, "Christ and the firstfruits," "Moses' with," "David and the man of God," "Bethlehem," "The blood of sprinkling," "The new creature," "The Martyr Lamb," "The Great Exchange," "The Easter Message," "The Easter morning," "The walk towards Emmaus," "Easter peace," "The Office of the Ho-

ly Spirit"—"the Christians after the feast of Pentecost." In so wide a range, it would be strange if no thoughts occurred which should require the reader to pause, and exercise his own powers of inquiry, and even require him to dissent from the speculations of the author. But there is so much of the ethereal spirit of the man who walks with God, and holds daily fellowship with the Son of God, that no one, washed in the fountain of a Saviour's blood, can fail to find his faith strengthened, and his love increased by communion with Krummacker.

THE FLYING ROLL; or, Free grace displayed. By F. W. Krummacker, D. D. pp. 286, 12mo. New York: M. W. Dodd. Boston: C. C. Dean, No. 13 Cornhill. 1841.

Most of our readers, it is presumed, are acquainted with the writings of Krummacker. His "Elijah the Tishbite," and "Elisha," have been long enough before the public, to secure for their author a large share of respect and love. The same ardor of feeling, the same vigor of fancy and the same display of many admitted rules of composition, and even interpretation, characterize this, as his former productions. A glowing spirit of indites every sentence; a zealous opposition to Rationalism, and all its cognate evils, appears on nearly every page, and a warm defence of evangelical truth is maintained throughout. This volume derives its title from the first and shortest of eight discourses—all of them aiming however to display the riches of grace, and defend the system of doctrines designated as "Evangelical," against its numerous assailants. If we find some things on these pages conflicting with our own mode of exhibiting the system, yet we find nothing essentially incorrect, and very much to admire and commend. The volume is a good one for every Christian's library; and if faithfully studied, will quicken the intellectual powers, and the spiritual affections; and will prompt to increased efforts for the attainment of that heavenly spirit which ought to animate all hearts far more thoroughly than it now animates any.

ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE Massachusetts General Hospital for the year 1840. pp. 44, 8vo.

The number of patients received into the Hospital in Allen street, during the year, was 302, of whom 144 were cured, and 137 more or less relieved: 43 were not relieved, many of them having been almost beyond the hope of recovery, before they entered the hospital: 22 died. The expenses of the past year have been materially diminished, without any diminution of the quantity or quality of the supplies of the patients.

The McLean Asylum maintains its former distinguished reputation, under the direction of Dr. L. V. Bell. It would give us pleasure to present our readers with an abstract of its very able report, were it not better that it should be sought for and read in its original and elegant form. It must suffice to say, that the entire number of insane patients under the care of the Asylum, during the year, has been 263, of which 108 were remaining at the close of the last year, and 155 have been since received. In the same period, 75 have been discharged, recovered, 32, more or less improved; 18 not improved; and 13 died; leaving in the house on the last day of the year 125.

Both branches of this institution possess high advantages for patients from all classes of society. "Their locations—the admirable arrangement of the apartments in the several buildings—the neatness and order in which they are always kept—the best aid from the medical and surgical faculty—the kindest attention from their Superintendents and all others under them," are well known, and universally acknowledged by the patients. If such institutions are an honor to the country in which we live, they serve at the same time to illustrate the beneficent character and elevating influence of Christianity, beyond all religions of human device.

LESSONS OF PROFIT, and Series of Truth pp. 144, 12mo. Boston: New England Sabbath School Union, 79 Cornhill. 1841.

"Contentment," "Thrift," "Temperance," and "Usefulness," are the subjects here discussed and illustrated in a style well adapted to engage the attention and enlighten the understanding and improve the moral susceptibilities of the young.

THE MUSICAL MAGAZINE, No. 56. FEB. 20.—We are here favored with Mr. Eliot's Lecture on the poem and music of "The Song of the Bell," and G. Weber's Theory of Music, translated from the German by Mr. Warner, and a continuation of Hints on a rational method of instruction for teachers of Music. This periodical it will be recollected is conducted by Mr. Bach, and is issued twice in a month, by P. G. Reed, No. 17 Tremont Row.

THE CONJUGAL RADI, NEW SERIES, vol. 1, first and second Nos. have been received—and promise to form an interesting village paper. It claims a special notice, because its proprietor and laboring Editor, is Mr. Levi S. Backus—a deaf mute, whose skill and perseverance in overcoming difficulties entitles him to the respect and commendation of the public. It will not be matter of surprise if his paper obtain a wide circulation, nor a matter of regret either, if it shall firmly maintain the cause of morality and religion. How delightful to behold the ripened fruits of the Christian beneficence which causes the deaf to hear, and the dumb to speak; and breaking the ceremonies of an entombed mind, gives it liberty and power to exert a commanding influence over the temporal and eternal destinies of thousands of kindred minds!

### ITEMS.

NOVA SCOTIA.—A writer in the "Guardian," who seems to understand his subject well, makes out the population of Nova Scotia, including Cape Breton, to be 210,787. The estimate is founded chiefly on the census of 1837. As connected with the different religious denominations he divides the whole population thus: Church of England 41,264; Church of Scotland 64,531; Church of Rome, 40,309; Methodists 15,954; Baptists, 29,491; Lutherans, Scandinavianism, Universalists and other small sects, 11,288.

EDUCATION IN NOVA SCOTIA.—Lord Falkland, Lieut. Governor of the province, in his recent address to the Legislature, laments that in a country where population is physically inferior to no other race, and where the necessities of life are so easily obtained, education should be so difficult of attainment, that the majority of the inhabitants are in consequence deprived of the advantages otherwise open to them by the nature of the institutions under which they live. But while the inconvenience is universally felt, and generally complained of, and

the extent of the evil acknowledged by all, he is prevented from proposing any measure as worthy of adoption, by the diversity of opinion that every where prevails, as to the mode in which the evil is to be remedied; and this diversity of opinion arises from the local peculiarities of certain districts, and the prevailing variety of religious tenets in the province. If fully is bound up in the heart of the child, it certainly is fully disclosed in the life of the man, when through selfishness and bigotry he will leave his children and generation to live and die in ignorance, though the means of knowledge and virtue are within his reach. Either Nova Scotia is without any common school system, or has a system so defective that it will not work. We are not informed which.

EPISCOPAL MISSIONS.—In Wisconsin, the Episcopalians have a Missionary at Duck Creek, and another who divides his time between Southport and Racine. Both are represented to be flourishing. Measures are in train also, to establish missions at Madison, Arrian, Prairie-Des-Sauk, Jamesville, &c. or to render the missions already established, permanent. The fields are white for the harvest—the labor is abundant—but where are the workers! May the Lord of the harvest multiply them—let them belong to whatever evangelical denomination they may.

CONSTANTINOPLE.—The Armenian Patriarch, Hayon, who has created so much trouble to the Evangelical party in Constantinople for two or three years past, has abdicated his office, and his predecessor, Stefan, who had retired to Nicomedia, has been recalled and reinstated in office. It was his gentle and easy deportment that led to his being superseded by a fierce persecutor, and his recall is regarded as a national disavowal of the persecution so long maintained against the friends of evangelical operations.

LUNACY IN OHIO.—The second Annual Report of the Lunatic Asylum states the whole number of patients admitted, to be 258, of whom 201 are paupers, 120 have been discharged. Of these 80 had recovered, 18 had proved incurable, and 20 had died. The present number of inmates is 138. 134 of the whole number of cases are ascribed to moral causes, and 90 to physical causes—34 to causes unknown. The course of treatment adopted is the same that has proved so successful in the several Institutions of New-England.

### THE WEARY WANDERER.

I saw a weary pilgrim  
In sorrow roam the earth;  
He had no home to shelter him,  
No happy, friendly hearth.  
About him played the evening air,  
The dew around him fell;  
The darkness bowed his midnight prayer,  
And mourning knew him well.  
And thus I saw him roam;  
I longed my comforts to impart  
To him who had no home.  
He spoke—but not with murmuring tongue,  
Nor even to complain;  
From him no bitter sigh was wrong,  
Though wandering here in pain.  
"The fates of the earth have homes,  
Each little bird its nest;  
But sh, the Son of Man still roams—  
He hath no where to rest!"  
So saying, still he wandered on,  
His bosom filled with love;  
But soon he left this earth forlorn,  
To seek a home above.  
My Saviour! I have wandered, too,  
And found no home to cheer;  
For though my years have been but few,  
I've found my home's not here.  
But though I roam mid doubts and fears,  
Nor rest, nor home I see,  
I'll wipe away my flowing tears,  
For O, my home's with thee!

From our Correspondent.  
TOUR IN PENNSYLVANIA.—NO. I.  
PHILADELPHIA, JAN. 12, 1841.

DEAR SIR,—A full week and more spent in this city, reminds me, that in relation to places, as well as individuals, first impressions are not always correct. I had never duly estimated its moral condition, and few there are that do. What a field for Christian enterprise, furnished by its more than two hundred and fifty thousand souls; increasing too, at the rate of twenty-five per cent per annum. It is strictly computed, that less than 100,000 of the whole population are regular attendants on the worship of God, among the various evangelical churches; and, furthermore, that not one-half of the whole could be accommodated with sittings, if they were disposed to attend. Thus, it is evident, the God of this world carries the largest—the overwhelming majority. Of these, there are two grand opposite classes, alike removed from all known means of Gospel approach and saving influence. I mean, first, the lowest of the people, the Canaan, infesting the lanes and alleys, whose very degradation is so utter, as to mock its only remedy; again, there are the proud and wealthy, who eagerly enquire at all the sources of idle and splendid amusement, who will show us any good, and are as hopelessly above the level of saving means, as the others are below it. In the meantime, the Spirit of the world exhibits, unblushingly, its meretricious charms, under new and multiplying phases. Five theatres spread their baited ensues, for the feet of the simple and then that are void of understanding, and one of them advertises afternoon performances for the special benefit of families and children, at half price. And this statement may be taken as no false exponent of the number and fatal success, of all the appetizing avenues to vice and ruin.

If we turn to the religious community, we find it materially impeded, by the party and sectarian jealousies, which, finding a congenial stock in the large—the overwhelming majority. Of these, there are two grand opposite classes, alike removed from all known means of Gospel approach and saving influence. I mean, first, the lowest of the people, the Canaan, infesting the lanes and alleys, whose very degradation is so utter, as to mock its only remedy; again, there are the proud and wealthy, who eagerly enquire at all the sources of idle and splendid amusement, who will show us any good, and are as hopelessly above the level of saving means, as the others are below it. In the meantime, the Spirit of the world exhibits, unblushingly, its meretricious charms, under new and multiplying phases. Five theatres spread their baited ensues, for the feet of the simple and then that are void of understanding, and one of them advertises afternoon performances for the special benefit of families and children, at half price. And this statement may be taken as no false exponent of the number and fatal success, of all the appetizing avenues to vice and ruin.

RELIGION IN NEW ORLEANS.  
[From our Correspondent.]  
NEW ORLEANS, JAN. 1, 1841.

MR. WILLIS, DEAR SIR,—Imagining that many of your readers at the North may be as ignorant as I was, of matters and things connected with religion in this city, I comply with your request to write you a few lines. You may accept or reject them, at your pleasure.

First, as to the facilities for attending public worship. It is probably quite within bounds to say that there are at present 120,000 inhabitants in this city. At the rate of 1500 people for every church, there would be necessary 80 churches.—There are, in fact, but eleven, if I am correctly informed, viz. 4 Roman Catholic, 2 Episcopalian, 1 each, French Protestant, Reformed Dutch, Independent, (considered as Unitarian), Methodist, and Presbyterian, and several of these are very small, and but partially filled.

There is no public worship in the afternoon, except at one of the Episcopal churches. I suppose this is in consequence of the dining hour being at 3 o'clock.

There are then a multitude,—not less than 100,000—who do not regularly attend public worship. The naked fact, one would think, is quite sufficient to engage the warmest interest and the most fervent prayers of every Christian here.—But let me tell your readers what was witnessed here last Sabbath, as a specimen of what not unfrequently occurs. The papers of the previous week contained notices from the various military authorities, requiring the members of the several companies to appear for parade at their respective places of meeting, at 9 o'clock on Sabbath morning. For about half an hour previous to that time, five or six musicians paraded the streets with their drums and fifes, to remind the members, (as I was informed,) of the meeting. As I passed Lafayette Square, on one side of which stands the Presby-

terian church, on my way to the Sabbath school, 3 companies of Infantry, and 1 of Cavalry, were marching and countermarching around the square, to the great amusement of some hundreds of spectators, who were in various parts of the enclosure. While I was in the vicinity, one of the horses became unmanageable, and in his career round the square, came in contact with a man who did not learn his danger in season to make his escape, and he was precipitated to the earth. Just before 11, the hour for worship at the Presbyterian church, the companies left the square for other parts of the city. During services, their drums were several times heard, once so distinctly, as almost to drown the preacher's voice. I was informed that a much larger collection of the military paraded in the French part of the city. The Am. Ensign was flying from the flag-staff on the square as upon our public days in Boston. I am informed that many of the members of the Am. Companies are young men from the Northern States.

Such a state of things would be sufficient, one would think, to claim an interest that day, in the prayers of the officiating clergymen in the immediate vicinity of the parade, but the subject was not alluded to. The fact is, I imagine, the thing has become so common, as to cause even Christians to look upon it with comparative indifference. I see by the papers of this morning, that a company is ordered out next Sabbath, for a target-firing excursion, a silver cup to be the prize.

There is a meeting on the evenings of Sabbath and Wednesday each week, in the season room of the Presbyterian Church. A sermon is preached when the minister is well. If there is no minister to officiate, the time is occupied by the elders in prayer and remarks. Being a Congregationalist, and somewhat democratic withal, in my notions of church government, I am not much pleased with the Presbyterian plan, carried out fully here, I believe, of depending wholly upon the four or five elders of the church, for the interest of such a meeting. Considered as we do, at the North, that the surest mode of increasing the efficiency of the church, is to make every brother, who can properly take part in these exercises, feel it his duty to do so, I was not surprised to hear and see that Christians here are comparatively asleep, and that the standard of piety is remarkably low.—Never am I surprised, so many members of the Congregational churches at the North, who come here to do business during the winter season, refuse to unite themselves with the church. They see a stiffness and formality to which they have been wholly unaccustomed.

Professing Christians in the Presbyterian church say that it is with some difficulty the Society pays its way, but that the interest of feeling lost this little band lose its hold. But I am persuaded that could some zealous and devoted Congregational clergyman be located here, a new church might be formed, which would not only well support itself, but which would have a tendency to make the present body much more efficient.

Whatever is the true reason, the fact is indisputable, that multitudes of professing Christians from the North come to this city to transact business during the winter months, that are never known as Christians here, neglect Christian privileges, disregard the Sabbath, and make shipwreck of their faith. The present Pastor of the Presbyterian church, (Rev. Dr. Breckenridge) I am informed, made great efforts, and with a good degree of success, last winter, to bring out this class of persons. He has mentioned the subject again, this season, but his feeble health, it is feared, will prevent his active usefulness among this people. Members of churches coming here ought always to take a certificate of good standing, and put themselves temporarily under the watch and care of the churches here.

If you wish, I may possibly write you again, Yours, &c. X.

From our Correspondent.  
TOUR IN PENNSYLVANIA.—NO. I.  
PHILADELPHIA, JAN. 12, 1841.

DEAR SIR,—A full week and more spent in this city, reminds me, that in relation to places, as well as individuals, first impressions are not always correct. I had never duly estimated its moral condition, and few there are that do. What a field for Christian enterprise, furnished by its more than two hundred and fifty thousand souls; increasing too, at the rate of twenty-five per cent per annum. It is strictly computed, that less than 100,000 of the whole population are regular attendants on the worship of God, among the various evangelical churches; and, furthermore, that not one-half of the whole could be accommodated with sittings, if they were disposed to attend. Thus, it is evident, the God of this world carries the largest—the overwhelming majority. Of these, there are two grand opposite classes, alike removed from all known means of Gospel approach and saving influence. I mean, first, the lowest of the people, the Canaan, infesting the lanes and alleys, whose very degradation is so utter, as to mock its only remedy; again, there are the proud and wealthy, who eagerly enquire at all the sources of idle and splendid amusement, who will show us any good, and are as hopelessly above the level of saving means, as the others are below it. In the meantime, the Spirit of the world exhibits, unblushingly, its meretricious charms, under new and multiplying phases. Five theatres spread their baited ensues, for the feet of the simple and then that are void of understanding, and one of them advertises afternoon performances for the special benefit of families and children, at half price. And this statement may be taken as no false exponent of the number and fatal success, of all the appetizing avenues to vice and ruin.

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NEW ORLEANS, JAN. 1, 1841.

MR. WILLIS, DEAR SIR,—Imagining that many of your readers at the North may be as ignorant as I was, of matters and things connected with religion in this city, I comply with your request to write you a few lines. You may accept or reject them, at your pleasure.

First, as to the facilities for attending public worship. It is probably quite within bounds to say that there are at present 120,000 inhabitants in this city. At the rate of 1500 people for every church, there would be necessary 80 churches.—There are, in fact, but eleven, if I am correctly informed, viz. 4 Roman Catholic, 2 Episcopalian, 1 each, French Protestant, Reformed Dutch, Independent, (considered as Unitarian), Methodist, and Presbyterian, and several of these are very small, and but partially filled.

There is no public worship in the afternoon, except at one of the Episcopal churches. I suppose this is in consequence of the dining hour being at 3 o'clock.

There are then a multitude,—not less than 100,000—who do not regularly attend public worship. The naked fact, one would think, is quite sufficient to engage the warmest interest and the most fervent prayers of every Christian here.—But let me tell your readers what was witnessed here last Sabbath, as a specimen of what not unfrequently occurs. The papers of the previous week contained notices from the various military authorities, requiring the members of the several companies to appear for parade at their respective places of meeting, at 9 o'clock on Sabbath morning. For about half an hour previous to that time, five or six musicians paraded the streets with their drums and fifes, to remind the members, (as I was informed,) of the meeting. As I passed Lafayette Square, on one side of which stands the Presby-

terian church, on my way to the Sabbath school, 3 companies of Infantry, and 1 of Cavalry, were marching and countermarching around the square, to the great amusement of some hundreds of spectators, who were in various parts of the enclosure. While I was in the vicinity, one of the horses became unmanageable, and in his career round the square, came in contact with a man who did not learn his danger in season to make his escape, and he was precipitated to the earth. Just before 11, the hour for worship at the Presbyterian church, the companies left the square for other parts of the city. During services, their drums were several times heard, once so distinctly, as almost to drown the preacher's voice. I was informed that a much larger collection of the military paraded in the French part of the city. The Am. Ensign was flying from the flag-staff on the square as upon our public days in Boston. I am informed that many of the members of the Am. Companies are young men from the Northern States.

Such a state of things would be sufficient, one would think, to claim an interest that day, in the prayers of the officiating clergymen in the immediate vicinity of the parade, but the subject was not alluded to. The fact is, I imagine, the thing has become so common, as to cause even Christians to look upon it with comparative indifference. I see by the papers of this morning, that a company is ordered out next Sabbath, for a target-firing excursion, a silver cup to be the prize.

There is a meeting on the evenings of Sabbath and Wednesday each week, in the season room of the Presbyterian Church. A sermon is preached when the minister is well. If there is no minister to officiate, the time is occupied by the elders in prayer and remarks. Being a Congregationalist, and somewhat democratic withal, in my notions of church government, I am not much pleased with the Presbyterian plan, carried out fully here, I believe, of depending wholly upon the four or five elders of the church, for the interest of such a meeting. Considered as we do, at the North, that the surest mode of increasing the efficiency of the church, is to make every brother, who can properly take part in these exercises, feel it his duty to do so, I was not surprised to hear and see that Christians here are comparatively asleep, and that the standard of piety is remarkably low.—Never am I surprised, so many members of the Congregational churches at the North, who come here to do business during the winter season, refuse to unite themselves with the church. They see a stiffness and formality to which they have been wholly unaccustomed.

Professing Christians in the Presbyterian church say that it is with some difficulty the Society pays its way, but that the interest of feeling lost this little band lose its hold. But I am persuaded that could some zealous and devoted Congregational clergyman be located here, a new church might be formed, which would not only well support itself, but which would have a tendency to make the present body much more efficient.

Whatever is the true reason, the fact is indisputable, that multitudes of professing Christians from the North come to this city to transact business during the winter months, that are never known as Christians here, neglect Christian privileges, disregard the Sabbath, and make shipwreck of their faith. The present Pastor of the Presbyterian church, (Rev. Dr. Breckenridge) I am informed, made great efforts, and with a good degree of success, last winter, to bring out this class of persons. He has mentioned the subject again, this season, but his feeble health, it is feared, will prevent his active usefulness among this people. Members of churches coming here ought always to take a certificate of good standing, and put themselves temporarily under the watch and care of the churches here.

If you wish, I may possibly write you again, Yours, &c. X.

From our Correspondent.  
TOUR IN PENNSYLVANIA.—NO. I.  
PHILADELPHIA, JAN. 12, 1841.

DEAR SIR,—A full week and more spent in this city, reminds me, that in relation to places, as well as individuals, first impressions are not always correct. I had never duly estimated its moral condition, and few there are that do. What a field for Christian enterprise, furnished by its more than two hundred and fifty thousand souls; increasing too, at the rate of twenty-five per cent per annum. It is strictly computed, that less than 100,000 of the whole population are regular attendants on the worship of God, among the various evangelical churches; and, furthermore, that not one-half of the whole could be accommodated with sittings, if they were disposed to attend. Thus, it is evident, the God of this world carries the largest—the overwhelming majority. Of these, there are two grand opposite classes, alike removed from all known means of Gospel approach and saving influence. I mean, first, the lowest of the people, the Canaan, infesting the lanes and alleys, whose very degradation



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tory, no single instance on record of an ex-  
 ce and well-established republic being chan-  
 ged to an aristocracy. The tendency of  
 Governments in their decline is to monarchy;  
 the antagonist principle to liberty there is the  
 of faction—a spirit which assumes the char-  
 acter, and in times of great excitement, imposes  
 upon the People as the genuine spirit of  
 freedom, and like the false Christs whose coming  
 is foretold by the Saviour, seeks to, and were it  
 possible would impose upon the true and most  
 useful principles of liberty.  
 In periods like this that it behoves the Peo-  
 ple to be most watchful of those to whom they  
 have entrusted power. And although there is at  
 times the true spirit, a calm and dispassionate in-  
 formation will detect the counterfeit as well by  
 the character of its operations, as the results that  
 it produced. The true spirit of liberty, although  
 fierce, persevering, bold, and uncompromising  
 principle, that secured, is mild and tolerant and  
 indulgent as to the means it employs; whilst  
 the spirit of party, assuming to be that of liberty,  
 is harsh, vindictive, and intolerant, and totally  
 unkind as to the character of the allies which  
 it engages to aid of its cause. When the genu-  
 ine spirit of liberty animates the body of a people  
 thorough examination of their affairs, and the  
 the exercise of every excesses which may  
 fastened itself upon any of the Departments  
 of Government, and restores the system to its  
 former health and beauty. But the reign of an  
 arrogant spirit of party amongst a free people,  
 in fails to result in a dangerous accession to  
 Executive power introduced and established to  
 the usual professions of devotion to democ-  
 racy.  
 The foregoing remarks relate almost exclusi-  
 vely to matters connected with our domestic con-  
 stitution. It may be proper, however, that I should  
 make some indications to my fellow-citizens of my  
 proposed course of conduct in the management  
 of our foreign relations. I assure them, therefore,  
 that it is my intention to use every means in my  
 power to preserve the friendly intercourse which  
 so happily subsists with every foreign nation;  
 that, although, of course, not well informed  
 as to the state of any pending negotiations with  
 foreign Powers, I see in the personal character of  
 our Sovereigns, as well as in the mutual interest  
 of our own and of the Governments with which  
 we are in relations are most intimate, a pleasing guar-  
 antee that the harmony so important to the inter-  
 ests of their subjects, as well as our citizens, will  
 be interrupted by the advancement of any  
 one, or pretensions upon their part to the ex-  
 clusive, or would not permit us to yield. Long the  
 desire of my country's rights in the field, I trust  
 my fellow-citizens will not see in my earnest  
 desire to preserve peace with foreign Powers any  
 indication that their rights will ever be sacrificed,  
 or the honor of the nation tarnished, by any ad-  
 vention on the part of their Chief Magistrate  
 contrary to their former glory.  
 In our intercourse with our Aboriginal neigh-  
 bors, the same liberality and justice, which mark  
 the course prescribed to me by two of my illus-  
 trious predecessors, when acting under their direc-  
 tion in the discharge of the duties of Superinten-  
 dent and Commissioner, shall be strictly observed.  
 I conceive of no more sublime spectacle—none  
 more likely to propitiate an impartial and common  
 sense, than a rigid adherence to the principles  
 of justice on the part of a powerful nation in its  
 transactions with a weaker and uncivilized people,  
 on circumstances have placed at its disposal.  
 Before concluding, fellow-citizens, I must say  
 something to you on the subject of the parties and  
 the time existing in our country. To me it ap-  
 pears perfectly clear, that the interest of that  
 country requires that the violence of the spirit by  
 which those parties are at this time governed,  
 be greatly mitigated, if not entirely extin-  
 guished, or consequences will ensue which are  
 appalling to be thought of. If a Republic in a Re-  
 public are necessary to secure a degree of vigilance  
 sufficient to keep the public functionaries within  
 the bounds of law and duty, at that point their  
 usefulness ends. Beyond that, they become de-  
 structive of public virtue, the parents of a spirit  
 antagonistic to that of liberty, and, eventually, its  
 inevitable conqueror.  
 We have examples of Republics, where the  
 love of country and of liberty, at one time, were  
 the dominant passions of the whole mass of citi-  
 zens. And yet, with the continuance of the name  
 of forms of free Government, not a vestige of  
 those qualities remaining in the bosom of any one  
 of its citizens. It was the beautiful remark of a  
 distinguished English writer that the Roman  
 Republic, Octavius had a party, and Anthony a  
 party, but the Commonwealth had none." Yet  
 the Senate continued to meet in the Temple of  
 Liberty, to talk of the sacredness and beauty of  
 the Commonwealth, and gaze at the statues of the  
 great Brutus and of the Curtii and Decii. And  
 the people assembled in the forum, not as in the  
 days of Cæsar and the Scipios, to cast their free  
 votes for annual Magistrates or pass upon the  
 merits of the Senate, but to receive from the hands  
 of the leaders of the respective parties their share  
 of the spoils, and to shout for one, or the other, as  
 they collected in Gaul, or Egypt, and the lesser  
 nations would furnish the larger dividend. The  
 spirit of liberty had fled, and avoided the arms of  
 a civilized man, had sought protection in the  
 arms of Scythia or Scandinavia; and so, under  
 the operation of the same causes and influences,  
 will fly from our Capitol and our forums.  
 A calamity so awful, not only to our country  
 but to the world, must be deprecated by every pa-  
 triot; and every tendency to a state of things  
 likely to produce it immediately checked. Such  
 a tendency has existed—does exist—exists in the  
 mind of my countrymen, never their flatterer,  
 it comes my duty to say to them from this high  
 place to which their partiality has exalted me, that  
 there exists in the land a spirit hostile to their  
 true interests—hostile to liberty itself. It is a  
 spirit contracted in its views, selfish in its object.  
 It looks to the aggrandizement of a few, in the  
 destruction of the interest of the whole. The  
 true remedy is with the People. Something,  
 however, may be effected by the means which  
 they have placed in my hands. It is union that  
 I want, not of a party for the sake of that party,  
 but a union of the whole country for the sake of  
 the whole country—for the defence of its liberties  
 of its honor against foreign aggression, for the  
 defence of those principles for which our ances-  
 tors so gloriously contended. As far as it depends  
 upon me, it shall be accomplished. All the influ-  
 ence that I possess, shall be exerted to prevent the  
 formation at least of an Executive party in the  
 halls of the Legislative body. I wish for the sup-  
 port of no member of that body but of those  
 of whose name that does not easily his judgment and his  
 sense of duty to those from whom he holds his ap-  
 pointment; nor any confidence in advance from  
 the People, but that asked for by Mr. Jefferson,  
 to give firmness and effect to the legal adminis-  
 tration of their affairs.  
 I deem the present occasion sufficiently impor-  
 tant and solemn to justify me in expressing my  
 fellow-citizens a profound reverence for the Chris-  
 tian religion, and a thorough conviction that sound  
 morals, religious liberty, and a just sense of reli-  
 gious responsibility, are essentially connected  
 with all true and lasting happiness; and to that  
 good being who has blessed us with the gifts of  
 civil and religious freedom, who has prospered  
 the labors of our Fathers, and has hitherto  
 preserved to us institutions far exceeding in  
 excellence those of any other people, let us unite  
 fervently commending every interest of our be-  
 loved country in all future time.  
 Fellow-citizens: Being fully invested with that  
 high office to which the partiality of my country-  
 men has called me, I now take an affectionate  
 leave of you. You will bear with me the remem-  
 brance of the pledge I have this day given to  
 discharge all the high duties of my exalted  
 station, according to the best of my ability;  
 and I shall enter upon their performance with  
 entire confidence in the support of a just and gen-  
 erous people.

